

The Missionary Helper.



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Free Baptist Woman's Missionary Society.

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No. 1.

“SPEAK unto the children of Israel that they go forward,” is the word we would have echoed and re-echoed along the line of our missionary operations at the opening of this New Year. The one who may have attained any degree of height, who has gained any victory for the Master in this cause, should now raise her banner, not for display, but that the dear sisters struggling in the valley, amid doubts, and difficulties and opposition, may be encouraged, and, catching inspiration, may press on to certain victory. Workers together, we need to feel the current of that sympathetic love which shall provoke unto good works.

With more self-consecration, more love, more prayer, more self-denying giving *for Christ's sake*, we shall close the year with glad thanksgivings. If we are really members of Christ's body, we must in his stead carry the Gospel message, must lift up the fallen, must tell His love to hearts bowed in sin and grief. We have just celebrated the joyful Advent of the blessed Messiah. In all our onward march during the year shall He not be “*Gl* with us !”

THE issuing of the first number of the fourth volume of the **HELPER** is undertaken with increased interest in our mis-

sionary work, and with a growing confidence in its ultimate success. In the work of this Society there has been steady progress. With the dissemination of intelligence there has been enlargement of views, more active effort, and increased contributions. Never, we are confident, has the missionary spirit been so general, earnest, and determined as now, among Free Baptist women, and we are only a very small company of the great army which are pressing forward with the same end in view. In the work accomplished, we can but feel that the **HELPER** has been, at least, a small factor. We cheerfully put our hands to the laborious, yet delightful work of another year.

That this publication should come to you once a month, has been our earnest longing. The pages are all too few to convey to you any adequate conception of the progress of Christ's kingdom, and to kindle the incentives which should inspire to missionary work and zeal.

We are constrained to copy from the *Morning Star* a part of the words of one of the workers to the women of the churches on this subject: "We wish every woman in the Free Baptist denomination would read the **MISSIONARY HELPER** carefully and prayerfully. Then we firmly believe that not only would the missionary spirit so leaven the churches that all our missionary treasurers would be supplied with means to answer the earnest pleas for Gospel laborers, but also that the hearts and lives of our members would be uplifted and glorified. The interest that Christians take in the missionary work is everywhere in proportion to their knowledge of that work. O how much Christians need to know the doors God is opening in all lands.

How easily we can, if we will thus work, raise our subscription list to ten thousand. Last year we aimed at five thousand and did not reach four thousand. Let us now earnestly and vigorously push this work of securing subscriptions, and let us not forget, for even a single day, that we, ourselves, are the fruits of Christian missions, that our ancestors were degraded savages, and that what the Gospel has done for us, it can do for any people."

"I MIGHT HAVE DONE."

"The years fly swiftly, but I do not regret them so much for the evil I have done as for the good I might have done."

"I might have done!" It is ringing
Upon my ear to-night,
As I watch the Old Year fading
So swiftly from my sight.

I think, as I sit in the gloaming,
Of many an hour flown by,
Whose record, as I trace it,
Brings up the unbidden sigh.

For it tells of no noble daring,
It tells of no loving deed,
That would win the smile of the Master,
Or my footsteps heavenward lead.

"I might have done!" It is written
All o'er our earthly way,
And each year as it passes,
Echoes the mournful lay.

But the past is past It were idle
To seek to recall it here,
No more will its vanished footsteps
Fall on the listening ear.

The Old Year dies, but another
Takes up Creation's lay,
That, since the birth of the ages,
Has never died away.

God grant we be up and doing ;
That we seize each flitting hour,
And make our lives as fruitful
As the sweet, refreshing shower.

Then, when our work is ended,
And, at the close of day,
We mark the setting sunbeams
So softly fade away,

No tears shall dim our vision,
For now, the victory won,
No more our hearts will echo
The sad, "I might have done."

Iola.

THE METHOD OF LOVE.

WHY is it that God has made the coming of His kingdom to all people depend so much on the faithfulness and benevolence of those to whom it has already come, since the resources of His power and His wisdom are infinite, and especially as He is love? Already we have gleams of light upon this mystery, and when the redemption of a fallen race is at length complete, we shall find this harmonizing with all things else, in attesting our Father's wonderful wisdom and fathomless love. At present we know that He does not wait for His people to work because He needs the aid of their power and wealth. Nor can it be that He takes pleasure in imposing hard or unpleasant burdens upon His children, for He represents them as delighting to do His will. Jesus says, His "yoke is easy," and His "burden is light;" that to those that love Him His "commandments are not grievous;" that "it is more blessed to give than to receive."

It must be from a deep and far-seeing paternal love that He requires the favored ones, as soon as they have heard His message of peace and good will, to carry or send to others the light and joy that has come to them. He is restoring His own image in His fallen children. He must therefore awaken in us, and give opportunity for developing and strengthening the same, moral attributes that belong to His own character, and so it is that the arrangements of His providence and His grace, as well as the requirements of His word, conspire to secure this result. In society He presents constant occasion for the exercise of sympathy, benevolence, and practical love; and His method of spreading His gospel affords these graces ample scope. Nothing is plainer than that the happiness of every soul and the beauty of every character, is in proportion to the strength of its love to God and man. But the strongest force in fallen nature is selfishness, and so to blurred human vision, many things that our Father enjoins seems calculated to defeat personal interests. Even eyes that Christ has anointed

are still sometimes so dim that they cannot see any good in service and sacrifice. For them His words fall on deaf ears when He says, "It is more blessed to give than to receive." Our Lord is too true to us, and too loving, to leave us in doubt. His commands are explicit. "Freely ye have received, freely give." "Give alms of such things as ye have." "Do good and communicate, for with such sacrifices God is well pleased."

A. C. H.

THE MODERN MISSIONARY ENTERPRISE.

BY REV. J. M. BREWSTER.

IT was in 1836 that the Freewill Baptist Foreign Mission Society commenced its work in India. The location and extent of the field over which this Society has the oversight, are things with which the readers of the *HELPER* are familiar. The work commenced by Noyes and Phillips, the first missionaries, has, in spite of numerous discouragements, gone steadily forward. There have been employed thirty-eight American missionaries of both sexes. Of them, fifteen, including those of the Woman's Society, are now in actual service. There are eighteen lay or native preachers, and a larger number of teachers and assistants. Six mission stations have been founded, and eight churches organized. The present number of communicants is 527. In addition to the preaching of the Gospel, numerous other agencies are employed, such as schools,—including the Bible school,—the dispensary and the press. This mere outline statement of facts conveys but a faint idea of the work actually accomplished, and the influences which are operating. The existence of caste is a great hindrance to the progress of the Gospel, yet, in the language of the dying Phillips, it has been "greater than most of us know."

This field and work in India, upon which we, as Free Baptists, are wisely and effectively concentrating our energies, constitutes but a very small portion of the great missionary enterprise, as it is now carried forward in well-nigh every

heathen land, by Protestant Christians in all countries. There are facts connected with it of vital interest.

This enterprise is largely the growth of the present century. Previous to its commencement, there existed only seven missionary societies, but now there are, in Europe and America alone, seventy. Lands once heathen have commenced the work of giving the Gospel to others. Eighty years ago there were 179 missionaries, but now there are 2,400, besides a much larger number of native helpers. Then there were 50,000 converts, but now there are 1,650,000. In 1878 alone, there were 60,000 conversions. Within the time designated, the annual contributions for missions have increased from \$250,000 to \$6,000,000, or twenty-four hundred *per cent.* Missionary schools have been greatly multiplied; so have also translations of the Bible. There are to-day 12,000 mission-schools, and the circulation of the Bible has reached 148,000,000 copies, in 226 languages and dialects. Some portions of the heathen world, notably the Sandwich Islands and Madagascar, have been essentially Christianized. These facts, for which credit is due to a work recently published by Professor Christlieb, of Germany, who is authority upon the subject, abounds in encouragement. In connection with the progress of the work, there has been great advancement in missionary sentiment. At one time, eminent Protestant divines objected that the missionary enterprise was subversive of the plans of Divine Providence. At the organization of the American Board, in 1810, it was objected that the work proposed would impoverish the country.

How great has been the change! In the light of the facts presented, it is apparent that the Foreign Missionary enterprise is the greatest and most significant of this generation. Though its progress has been, in a large measure, silent, it has been effectual. Though there are great obstacles still to be overcome, there are encouraging earnests of the fulfillment of those prophecies of Scripture which relate to the spread and triumph of Christ's kingdom. The signs of the times demand that Christians should, in the language of the great English warrior, "obey their marching orders." But the direct command of Christ is coupled with His encouraging promise; His "Go ye, therefore, and teach all nations;" with His "Lo I am with you alway, even unto the end of the world." The moment is one which calls for earnest, decisive, and aggressive work. "Forward" is our watchword. Though there be rocks, shoals, and quicksands which threaten us on our voyage, Christ, the great Captain, is our Pilot.

REMINISCENCES.

BY MRS. M. M. H. HILLS.

(SECOND DECADE OF THE F. B. INDIA MISSION.)

It has been justly remarked that the amount of good accomplished by Christian efforts in heathen lands cannot be estimated by the number of converts gathered into churches. The abolition of cruel heathen rites, the founding of hospitals, the establishment of schools, the rescue and education of persons set apart for human sacrifices, the giving a written language to tribes destitute of such a treasure, are among the numerous blessings conferred upon the heathen by the labors of missionaries. Emphatically was this true of the Free Baptist mission.

During the year 1850, the period now under consideration, our missionaries, though they had not seen the heathen turning from idols to the true God as they had hoped, were cheered by the constancy and zeal of the native Christians amidst trials and discouragements, and by the meeting of cases, during their missionary tours, that made them strong in the faith that though they sowed in tears, they should yet reap in joy. In one of Mr. Phillips' excursions he visited a cripple at Uparkundi, who, he had heard, was interested in the Gospel. He was gladly welcomed, and at his request the cripple brought out his books, consisting of a New Testament, some volumes of tracts, and a few single ones, with the contents of which he seemed quite familiar. Mr. Phillips remembered giving books to this cripple two years previous. His father and uncle disclaimed all confidence in the Hindu shastus, and professed their faith in the Gospel. The father said, "When these books first came among us, some cut them to make kites, others tore them up for wrapping-paper, still others stuck them away in the roofs of their houses, and some said, the sahib will come and seize all those to whom he has given books and forcibly take away their caste and make them Christians. Matters are different now. Five-eighths of the

people believe your book. Brahmins and boishnobs oppose because their support is endangered." "All these men," said Mr. Phillips, "seem in the same state of mind of many others I know of, who, though tired and sick of Hinduism, are not willing to meet the persecution sure to follow an open profession. They believe, but confess not, through fear of the people."

Mr. Cooley, the newly-arrived missionary who accompanied Mr. Phillips in some of his tours, met with continual surprises in this land so unlike the one he had recently left. Possessing considerable mechanical genius, the rude tools of the natives caused him much astonishment, as, indeed, they had others before him. After describing their spinning and weaving processes, he thus moralized: "Their mere apologies for homes, and their implements of husbandry, are all of a piece with their cloth-making, as rude and simple, it would seem, as they could have been in the days of Abel. Situated as they are in this beautiful country, with all the facilities at hand for making themselves very comfortable, it is strange that they should drag out such a miserable physical existence. Though their winters here scarcely deserve the name, still, they have so little clothing that they are often obliged to keep fires through the night to avoid suffering from the cold. Why is this almost infinite difference between them, and the enterprise, comfort, and wealth of the people of my native land? Is it not the fact that they are, and have been for ages, without the Gospel? The Gospel must precede and arouse the dormant mind to secure its own best good, before it will be alive to progress. This lethargy of ages must be thrown off, before the people will take their first lesson in the arts and their improvements. They seem afraid to think or act differently from their ancestors, lest their gods should visit them with fearful calamities. It is, however, what we might expect from minds that have never been accustomed to think or act for themselves. Our own ancestors were once sunken in idolatry quite as low as this people." One day, while tenting with Mr. Phillips at a jattra near Dantoon, they went out in search of some game for dinner. Mr. Cooley killed a wild pea-hen. It was no sooner known, than the tent was surrounded by a crowd of excited natives, threatening to burn

the tent, and inform the rajah (native king), who would imprison or fine them. Said Mr. Cooley, "They demanded my name, but not knowing what they said, of course I did not give it. Thinking by my silence that I did not mean to give it, one or two of them seized me to compel me to do it. I soon wrested myself from them, and on learning what they wanted, complied with their request. The rajah, it seems, traces his genealogy back to the peacock — in other words, his ancestors were peacocks, and of course he does not wish his relatives killed. The rajah's head man of the place, came and set a guard over us, to prevent our escape. Fortunately, we seized the circumstance of their offering violence, and used it to our advantage, informing them that they had exposed themselves to punishment by breaking the law of the government. The scale turned at once; in a humble, subdued tone, they entreated us not to be very severe with them. Soon the guard stealthily left, and we heard from them no more."

In the spring of 1850 the mission buildings in Balasore suffered much injury from a tornado that swept over the province of Orissa. All the out-houses, and the native Christian houses lost most of their roofs, and two were blown down. The thatched part of the roof of Dr. Bacheler's house was blown off, and the exposed rooms flooded with water. One room, covered with tiles, afforded security to the family, while the school-children fled to the brick school-house for safety. Fortunately, the lives of all the members of the mission were preserved.

During the ensuing months there was much sickness in the mission. The cholera, which begins where other diseases end — in death — visited the school, and took away five of the Khund boys. Mr. Cooley, who was stationed at Balasore, was brought so low with fever, that for a time his friends despaired of his life. The climate was seriously affecting the health of Maria, Dr. Bacheler's eldest daughter. Mrs. Bacheler suffered much from a recurrence of an illness similar to that which the previous year took her to Calcutta. The advice of the same physician — one of the oldest and best in the city — who then treated her case successfully, was

sought. His answer was, "Go to America for at least a year or two, around the Cape, and don't delay doing it." But how could they wrench themselves away from the work now grown so dear to them! They would, at least, try again the effect of a change to the dry air of Midnapore. Though this arrangement took Dr. Bacheler from the labors of his station, yet he improved every opportunity to advance its interests. He found the European residents of Midnapore very friendly to our mission. His wife wrote, "Mr. Bacheler is a great beggar. Wherever he goes, he is sure to take circular subscription papers with him, and he so consults the different feelings of people, that he is usually sure to get something from all. For instance, to a high churchman, a hater of dissenters, he would address a note accompanied with the circular for the Balasore Medical Dispensary; to a dissenter, or one favorable to dissenters, the one in behalf of the chapel. In this way he collects a good deal." Mrs. Bacheler spent five months at Midnapore, and was much benefited, so that on her return to Balasore she was able to do some work for the mission, but the prospect of her ultimate recovery in India was not very flattering.

IN MEMORIAM.

ONE by one, the workers are called away to the Father's house of "many mansions," and a vacancy is left in the ranks of those whose love and service is given to the cause of the Master. We would gladly and gratefully add a tribute to the memory of Mrs. E. P. Prescott, of Concord, N. H., who, quietly at the last, after years of suffering, went home on the morning of the 6th of November. She was a devoted and solicitous mother, and sympathy is extended to her only remaining daughter, Mrs. Porter, a member of the Woman's Board. Her life is replete with valuable lessons. Out of the many fitting words, spoken by her pastor, we copy the following: "During all her life she was especially interested in our missionary work, both Home and Foreign, and to support this work she gave regularly and liberally of her means. Some of the funds she donated to the missionary cause were expressly appropriated for the life-membership of her grandchildren, the last of which she arranged as a "memorial gift" for little Stella Porter, who ten years ago went to live with the Great Shepherd in the upper fold. She was deeply inter-

ested in the work of the Woman's Missionary Society from its origin. But her work for missions did not end with her contributions. She carried the work on her heart. It occupied much of her thought, and she bore it often upon her prayers to the throne of grace. She often remembered and conversed about our missionaries — those toiling in Southern fields, and across the water; and this opened wide, not only her purse to give, but her heart to feel, to sympathize and to pray. Eternity alone will reveal how much this one woman has done to aid our missionaries and to cheer them in their work." It may be added that she was a devoted friend of the *HELPER*, from its beginning, and labored untiringly for its success.

ALL!

A NEW YEAR'S THOUGHT.

God's reiterated " ALL!"

O wondrous word of peace and power!
Touching with its tuneful fall
Each unknown day, each hidden hour,
Of the coming year.

Only *all* His word believe,
All peace and joy your heart shall fill,
All things asked ye shall receive;
This is thy Father's word and will
For the coming year.

" *All* I have is thine," saith He!
" *All* things are yours," He saith again!
All the promises for thee
Are sealed with Jesus Christ's Amen,
For the coming year.

He shall *all* your need supply,
And He will make all grace abound;
Always all sufficiency
In Him for *all* things shall be found
Through the coming year.

All His work He shall fulfill,
All the good pleasure of His will,
Keeping thee in *all* thy ways,
And with thee always, " *all* the days"
Of the coming year.

—Frances Ridley Havergal.

CORRESPONDENCE.

[FROM MISS CRAWFORD.]

CHEERING WORDS.

We are permitted to present to our readers this interesting letter through the kindness of Mrs. Hayes, to whom it was addressed personally.

“YOUR letter would have been answered sooner but for the large stock on hand to which it was my duty to reply. Then came the preparation for our Quarterly Meeting. After which Mr. Marshall and Ida remained two weeks and held a series of special meetings in the early morning and the evening. Mr. Marshall also superintended the unroofing of our chapel and the putting on of a new cover. In the meantime I attended to my usual school duties, but some work necessarily got behind which I had to bring up. After my guests left, having at the same time ten girls down with fever to nurse and doctor, I also went to visit three houses where one of my girls teaches, which was in a locality where there must have been malaria, for I was very soon taken ill with such a burning fever, with pain in every limb, and my head as hot as a little furnace. So soon as good Jessie Hooper heard of my illness she came to me quite unlooked for, but thanks to my kind Father, I do not need her now.

What a picture your letter gave of New England scenery—enough to make me homesick for a moment. To America I say:—

“I love thy rocks and rills
Thy woods and templed hills,
My heart with rapture thrills
At thoughts of thee.”

Still, I thank God that He has permitted me to stay here so long, and, strange as you may think it, every heart-ache binds me more closely to the natives. Brother Phillips used to say ‘If they are so weak and erring after all we do for them, what would they be if we did nothing!’ Surrounded by the pure moral atmosphere of New England, you can little realize the depravity that stalks abroad at noon-day. Our watch-word must be ‘Never give up.’

You will be glad to know that our meetings were attended with the divine blessing. Three, I think I may say four, were converted. One of these was a man of about forty-four years. When I came to the country in 1851, he was a Khund boy in Dr. Bacheler’s school. From that time to this he has withstood many gospel influences. His first wife was a lovely woman, and one very prayerful for the salvation of her family. The Lord took her home, but long ago her prayers

were answered in the conversion of her eldest son, and later her only daughter. The father has been more regular than formerly in his attendance at meetings, and when these special meetings began he declared himself on the Lord's side. We seldom have the pleasure of hearing a native so heartily condemn all his former life, and give such clear and decided proof that he is a new man. Another of the converts is a man over thirty, who married one of my good girls. She has prayed perseveringly for him for many years, and now has her reward. Another is a grandson of brother Silas Curtis. Some of my little girls profess to be seekers, and one seems changed. You see that we do have some refreshings.

Oct. 8. Some of the brothers have returned from hunting a leopard, without killing him. They have brought in one this week, and too much success in hunting might not be for the best. Last Wednesday evening, while Mr. Marshall was leading the weekly prayer-meeting, a fearful outcry was heard in the village. All the men and boys ran. A great hyena had entered an old woman's door, as she sat eating her evening meal. The outcry frightened the animal away before the guns reached the place. These impudent hyenas come around every year and take off goats and sheep. The leopards take cattle, too, and tigers are not opposed to eating human flesh; but do not think they trouble us all the time. Tigers seldom get so far from the jungle as our own neighborhoods, but the others make their yearly visits.

Ah, your General Conference-meetings by that beautiful lake. Did you not almost forget that you were on earth? Without disparaging the men in the least, what noble women were there, and how they labored and planned to make new conquests for the Master. God bless them, every one.

It is cheering to us to learn of the widening interest in the mission, but *every* man, woman, and child ought to do something to send the Gospel to the ends of the earth, and to labor personally to benefit all within their own neighborhood.

JELLASORE, October, 1880.

The following is a letter written by a native Christian girl, a zenana teacher, to the Auxiliary of the Pine Street Church, Lewiston, Me., which supports her.

DEAR CHRISTIAN FRIENDS: On receiving your letter I was very joyful, and I thank you for your kind and generous help.

Through your prayers I am in good health, and I hope you are all well and happy, and that you are working much for the Lord, so that in your country all may be Christians. Give my love to all who contribute to send the Gospel to the heathen, and especially thank all who contribute to my support. I shall love them as long as I live.

The women and girls whom I teach are very ignorant, but they have learned to read a little. One of them is reading the Gospel as written by John. The others have not got so far. They understand a little about God, and do not care for caste as they formerly did. Now they say, "The same God made us all, and what is caste?" They sit on the same mat close by us, and sometimes give us food and then wash the dishes for us. They show love to us in various little kind ways, and I hope, by and by, will love the Saviour. Pray much that they may. They wish to send love to you, and would like to see you.

The Christians in this place are well, and so is our mother, Miss Crawford. We were all orphan girls, but the Lord has given us a good mother, who does more for us than our own mothers ever could. Pray that she may live long and have strength to bear the many and heavy burdens that are upon her. The work of the Lord is prospering in many parts of this country. This month the great car-festival came off, but in our bazar it was nothing great. Nobody cared for it, and our preacher, Rev. Silas Curtis, went off eighteen or twenty miles, to a place where more people attended, so that he could have some to preach to. But when he went, few cared for the idols that were being drawn out. If all in this country who have ceased to have faith in the idols only had true faith in Christ, there would be many Christians.

We greatly miss our pastor, Phillips sahib, who has gone home to heaven. He gave us much good instruction, and was very kind. Will no one ever come to take his place? Thanks for the good name you sent me.

Your grateful friend,

MINNIE BRACKETT.

JELLAPORE, July, 1880,

Miss Hooper, in a letter from Dantoon, some time since, thus speaks of an addition to the Orphanage at Jellasore. Her account will be especially interesting to our younger readers.

MY DEAR MRS. BREWSTER: This summer a poor little girl about four or five years old, whose parents died of cholera, was picked up in the street at Midnapore, having no near

relatives to care for her. Mrs. Bacheler took her and sent her to the Orphanage. As I was coming to this place she was put in my charge.

A pause. The natives are darkening the door, so that I can scarcely see. Various are the comments on our mode of living. One, with the brahminical thread over his shoulder, says people of his country have no chairs and such things as are in this room. See the stockingless feet with shoes on, toes turned up. "Wants a book," so I send him to Purnah, the native preacher, who will supply his wants. Thus the good seed is being sown. Can idolatry and superstition withstand the truth of God's Word? No, it *must and is yielding*.

To return to Sorrolla, for this is the name the little protégé has received. It means true, sincere, upright. Her cunning little ways amused me very much during the tedious journey of forty-eight miles. She was constantly calling attention to objects by the roadside.

Coming to a stone with a few daubs of red paint on it, under a tree, she pointed to it with her little finger exclaiming "Takoor"—"a god." Passing the temple here, in answer to my inquiries as to what it was, the little face looked puzzled for a moment, lost for a word, as she does not speak very plainly; suddenly she clasped her little hands, raised them to her forehead, and reverently bowed her head.

Are you not glad that no dark zenana will ever imprison this bright, promising one? May we not hope the day will come when she will carry light and sunshine into those cloudy homes?

I left her weeping bitterly; well did I know that her tears would soon be brushed away.

The same day Miss Crawford writes: "Sorrolla took her noon-day nap with the other children, and is now playing with them." Happy, happy little one! O that many others had such a happy home. How my heart aches as I get a glimpse behind the curtains of the zenanas and into the homes of the poor. Pray, pray and work for them!

[FROM MRS. BACHELER.]

MIDNAPORE LIFE — IN THE ZENANAS.

Poddie's and Phulla's work was visited this morning. The first house was an illustrative one. One of the daughters has

just become a widow, and come home to her father's house with three children. Their eldest girl, a sweet child, just married, is the chief pupil. One other girl reads. The poor widow made my heart ache—a young, fine-looking woman, dressed poorly, and evidently having a servant's place, while the son's wives were standing about, much ornamented, and with haughty airs. This house is illustrative, because it gives a glimpse of native society. The eldest son of a family is expected to—and usually does—have his establishment an asylum for the near poor or unfortunate relatives. In every native gentleman's house such people are seen. It is a beautiful trait, and might well be imitated by people in Christian lands.

This babu is a nice, benevolent man, past middle life, and has a splendid mother, good and sharp. Of course, she rules, and she it is who is determined to have these grandchildren educated.

In the second house three pretty girls are learning. Then we went on, far down on the winding Marneekpore road, and halted at the head of one of the many gullies, where the carriage was to stop till we did our work.

The house where we now went was far in from the public road, and soon one and another shy, pretty women came in from—we couldn't tell where—until there were eight, including four young married girls. All but three read in separate places, and each had three exercises, and it was a rather lively time. These monthly examinations can't be hurried, for each pupil is carefully examined in what she has been over during the month, the place of each one's lessons being recorded in my little zenana book. After the lessons were all over, the pupils stood up and repeated verses and texts, and showed a good understanding of what they had learned.

When we came out of this place the sun was high and hot, and made one feel rather faint, but there was still another school for this morning, so we went on, winding round, till all at once, from a back approach, we came to a tank with lovely trees bending over it on all sides but one, and, in fact, on a good part of the fourth side. The house and wide brick steps leading down into the water took up the rest of the bank. A number of women and girls were in the tank bathing, swimming, splashing and dashing about, and evidently having a good time. This house was opened by Miss Cilley about five years ago. Six bright pupils came dripping

up from the tank, and were soon ready for work. Some of them are well advanced, and all seem really appreciative. One of the women had a cotton stocking up to the heel, and followed directions in setting it, and got well started on it. Bible knowledge has been faithfully given in this house, and well received.

It was slow, hot work getting home through the bazar, as we often had to stop for carts to be moved back or forward, so as to let us squeeze by. We stopped to buy four pounds of potatoes, and the men seemed a great while in weighing them. They were four cents a pound, small, and not very good. It was a comfort to get home, but I was a little too tired to very much enjoy my cold breakfast.

"PRAY FOR US."

THE question naturally arises, are we careful to respond to this request which our dear missionaries so often make in their letters and communications. Then, again, is there not a possibility of our asking too much of them? We are too apt to think we cannot keep up the interest in our own little societies unless we have something fresh from the field, thus asking them sometimes to do for us what we ought to do ourselves. A missionary in West Africa thus expresses herself, and with reason, too: —

"With a leaden pressure on every limb, and on the burning brain, sometimes we write a letter to meet the mail, because a friend at home has urged the importance of people at home knowing more about the work. After five months, when we might expect some answer or recognition, nothing comes, but from a dozen other sources the same entreaty for a letter. Do you not think we feel almost discouraged? Is not the precious work here that fills hand and heart and brain so much to us that we ought not to feel we are neglecting a duty if we are not writing interesting letters to so many different circles at home? Dear fellow workers, do not think I am complaining."

Let us not ask too much, but consider what a busy life the missionary must lead, and that, too, amid depressing surroundings; that she who has gone in our stead is a woman like ourselves, needing sympathy and encouragement. Let us send her bright, cheery letters often, but never ask for an answer, and never forget to *pray for her*.

PRAYER.

Lord ! what a change within us one short hour
 Spent in Thy presence will avail to make ;
 What heavy burdens from our bosoms take !
 What parched grounds refresh as with a shower !
 We kneel, and all around us seems to lower ;
 We rise, and all the distant and the near
 Stands forth in sunny outline, bright and clear.
 We kneel, how weak ! we rise, how full of power !
 Why, therefore, should we do ourselves the wrong,
 Or others, that we are not always strong ?
 That we are ever overborne with care ?
 That we should ever weak or heartless be —
 Anxious or troubled — when with us is prayer,
 And joy and strength and courage are with Thee.

—Trench.

In England a Woman's Prayer Union has been organized recently, to seek God's blessing on the two hundred millions of their own sisters in China. Its objects are, to pray for the women of China every day ; to try and interest others in the work of their evangelization ; and to seek for spiritual guidance in personal effort for these women.

Several hearty endorsements have been given to the Union of Prayer for Missions as described in our last issue. Rev. R. G. Wilder, editor of the *Missionary Review*, says : —

“ To the great mass of church members in Christendom (we grieve to admit it), missions, especially foreign missions, are something so ‘ dim and distant ’ as scarcely to have any reality in their thoughts or prayers. If such can be drawn into this ‘ Union ’ and be incited to gain knowledge of this work, and of the wretchedness of the heathen, such knowledge as shall render their prayers intelligent, fervent and effectual, we shall have an increase of power in this work far more valuable and effective than money. It is from this stand point that we give our heartiest endorsement to this Union.”

Mrs. Ramsey, Secretary of the Maine Western District, regards this movement with decided favor, and is introducing the pledge cards. In one church twenty-five have been taken.



A BIBLE READER IN INDIA.

"A NECKTIE."

THE Presbyterian Woman's Board, some time since, wishing to accomplish some definite result, asked the contribution of the value of a necktie for the object desired ; not "an extravagant one, nor a mean, flimsy one," but one of average cost and quality, and the response seems to have been most cheering. Some one raised the question, "Why a tie?" and thus pertinently answered it herself.

"Do we confess to a feminine fondness for gay ribbons and soft laces? They certainly give a fine and becoming finish to the toilet. Moderately indulged in, they are not sinful, are they? We are not required to abolish from our wardrobe every unnecessary article, even to a useless bow or button. By no means.

But this necktie proposition may be more of a test question than it first appears. We are not asked to deny ourselves a necessity, or even a comfort; only a luxury—one of those precious accessories of dress which delight the eye of taste. Now, are we willing to lay this little offering on the altar for the Master's sake? Willing? Yes, a thousand times willing. *Glad!* says every woman in our missionary societies. And when called upon we will give the cost of something else, that through happy and hearty organization, the work may be easily done."

In this year of our Society's work, one quarter of which has already passed, there are several things which it is desired to accomplish. How many offerings of the cost of a necktie will the sisters make in addition to their proposed contributions? is a thought which comes to us to ask. Will each contributor do this? Would not the walls of Chapel Hall soon go up, and the thatched roof soon be put on the Industrial Home at Midnapore, and the appliances needed for its opening soon be ready? Nay, more. Could we not—"having straw for our bricks"—send cheer and comfort to many a frontier toiler on our western borders? Another opportunity for thought and consequent action is before us.

Mrs. Clark, of Lenora, Kansas, expresses great thankfulness for the receipt of several barrels of clothing, which she has faithfully distributed among those needing the attention. Much suffering has been relieved and new courage inspired.

INCIDENTAL FUND.

MORE than a year ago the Society passed resolutions which opened the way for securing the means to meet some expenses necessarily attending the work of any organization, thus saving untouched the contributions made for direct missionary purposes. As, for instance, the sending of delegates to represent or do work for the Society, the traveling expenses of the Board of Managers and other officers, making arrangements for meetings, conventions, postage, etc., etc. In regard to these expenses, they are sometimes a severe tax on those whose incomes are small, and who, in order to attend faithfully to the work entrusted to them, have to "eat the bread and wear the raiment of carefulness." And these are often-times persons whose judgment and ability the Society could ill spare from its management.

To the writer it seems that this fund should receive attention by those who contribute and are interested in the life and growth of the Society. Working capital is well, but the need of it will hardly be apparent, if every one is prompt in sending her contributions to the treasury, and those according as the "Lord has prospered." The unequal burdens which some are now bearing can be very much lightened, and we feel confident you would wish to help bear them if you only understood the situation.

To-day this fund is in debt. Who will add ten cents a year? Who will pay the four cents additional to the one dollar now paid for membership for this object? How many will do, even as we once heard a conference secretary of a Methodist district in the West ask the members of the various auxiliaries under her care to do, to sell their rags and papers, and devote the sum of what is some times considered of little value, to the missionary cause? Shall not the *Incidental Fund* receive attention? "Bear ye one another's burdens, and so fulfill the law of Christ." T.

GIVE EVERY ONE A CALL.

A young lady starting out to make her missionary collections thought of a poor family in her district in which there had been months of sickness, and the loss, by death, of four children.

"Shall I go there? Would it be right, knowing their circumstances?" were questions that came to her mind. After considering them, she decided to call and state her errand.

"I am very sorry I have nothing by me to give now," was her answer. "When will you come again?"

A time was named two or three months off. "I will have something saved for you then." When she called again fifty cents were given, with the remark, "I should have felt badly if you had passed me by."

Give *every one* a call. Some are the Lord's poor, who, with a guinea heart may have but a shilling purse, but their gifts may bear a richer blessing than those which have cost no self-denial.—*Woman's Work for Woman.*

SUGGESTIONS.

WHAT shall we do next to keep up the interest in our meetings, is a question that often perplexes. It is important that the regular monthly meetings be sustained — omitting not a single appointment — however unfavorable the circumstances may be. It is hoped that Uniform Readings will be arranged which will suggest a plan of systematic study of mission subjects and fields. This will lead to research, and will increase our knowledge and power.

The following plan has seemed acceptable to our auxiliary, and we give some thoughts about it that may be suggestive of others. Having considered India for some time, it seemed well to give the attention to another field, though we did not leave our own dear workers, but carried them on our hearts and in our prayers. So the President selected the subjects with reference to China, and gave them to several young ladies to prepare papers. One of them drew a map of this country on the Sunday School blackboard. The geography of China and its climate were considered; then followed a brief sketch of the "Religions of China;" of the "Great Wall;" "The Condition of Women;" and "Thoughts on the Birth of Girls," followed by a recitation of the poem "No Souls." The surprise was that the papers were so well and carefully written. The request came for another meeting of a similar character, and the programme embraced "History of the Government of China;" "Sketch of Confucius;" "Social Customs of the People;" "Some facts in regard to

what has been done to take the Gospel to this country," and the recitation of the poem, "China's Millions." Some young gentlemen wrote for the second meeting. This auxiliary has had several missionary teas at the home of the President, which have been much enjoyed by old and young. A simple supper is contributed by the members, and after social enjoyment for a while, a pleasant programme of reading and music occupies an hour, and either a fixed sum is paid or an offering is made for some special object. As the long winter evenings are upon us, let us try to devise liberal things, and while we are learning of the great field there will come stealing into our hearts, to broaden and inspire them, the thought: What a wonderful Saviour is ours, who provided salvation for all these, and who made of one blood all nations of the earth.

E.

OUR ADVERTISEMENTS.—Attention is called to the advertisements on the fourth page of cover as they shall appear. We most heartily commend these publications. In excellence, beauty, and variety, they are unsurpassed. Sunday schools will find treasures among them for their libraries. *Babyland* we know to be the delight of many a mother, and *Wide Awake* is the joy of the boys and girls. The Library of Entertaining History of which India is the first volume issued, will be very helpful for missionary workers, and we commend *Light in all Lands*, edited by Pansy, fifteen cents a year, monthly, as a little paper to alternate with the *Little Star* and *Myrtle*. Mr. Lothrop was elected a member of the Board of Managers of the Foreign Mission Society at its last annual meeting. From many years' acquaintance, we know him to be an earnest and enthusiastic worker.

CORRECTION.—On the 186 page of the last *HELPER*, in the report of the Sebec Q. M. W. M. S., Miss Ada Lamson was made to read Miss Ada Sampson. In the list of life members added during the year Miss F. N. Wade was made to read Nellie F. Wade.

How many auxiliaries will make their presidents or other worthy ladies life-members of the Society this year, in addition to their regular contributions? A little extra effort—a missionary tea, a musicale, and a few earnest prayers will accomplish such a gratifying result.

WORDS FROM HOME WORKERS.

MAINE.

The East Otisfield Auxiliary, aided by the Sunday School, gave a missionary concert on Sunday afternoon, Dec. 12th. The *HELPER* proved valuable in the preparation of the exercises, which were conducted by the President, Miss Estelle Knight, and were as follows: Voluntary by the choir; Reading of the 96th Psalm, by Miss Annie Durell; Prayer by Mr. R. D. Frost; Recitation, "Little Pilgrims," by Lewis Kemp; Reading of a letter from Mrs. Pease, our former Secretary, by Miss Hattie Sawyer; Singing; Recitation, "The Road to Heaven," by Bertie Kemp; Reading of a letter from Miss Crawford, by Mrs. Hill; Recitation, "What Lizzie Knows," by Nettie Kemp; Singing; Recitation, "The Penny Ye Meant to Gi'e," by Johnny Barrows; Recitation, "Some Little Girls," by five little ones; Recitation, "A Happy New Year," by Miss Nettie Crooker; Singing; Mr. Frost, formerly a missionary, added much to the interest of the occasion at this point, by his descriptions of life in India; after which all joined in singing, "From Greenland's icy mountains."

ANNIE F. DURELL, *Secretary.*

VERMONT.

The following report did not reach us in time for the last *HELPER*. Mrs. Prescott, of Lyndon Center, sends a brief sketch of what must have been an interesting occasion. She says: "There had been no previous preparation made, but the sisters from the different Q. M's came to the Yearly Meeting with hearts ready for work. An essay by Mrs. Colby, of Sutton, was read by Miss Woodman, of Moe's River, P. Q. A letter from Miss Crawford was read by Mrs. Burgin, and one from Poddie Monie, by Mrs. Prescott. There were selections by other ladies. Mr. Milliken, of Derby, aided us by his prayers, and the choir rendered choice selections of music. Sister Smith was with us, to cheer and encourage us in our work, and never shall those of us who were present forget her words as she stood before us to plead for her sisters in India."

For many years we have been trying to do something for missions in Sutton. Our mission society was organized in 1848, the next year after the General Conference was held here. The ladies that came, who were interested in missions, sowed seed that has germinated and borne fruit up to this time. Some of them have gone to their reward, and many of the former members of our society have passed away. There is one cheering feature in our society—though the mothers have finished their work, the daughters fill their places. We hold missionary concerts as the interest demands, and find them helpful. They stimulate us to more zeal and more activity in our efforts to diffuse light and knowledge. The past year the interest has increased considerably. We have sustained a zenana teacher (Poddie) four years, which has helped the interest much. Her letters show a simple, child-like trust in God, a willingness to work, and a desire to do it in the right way. In September, with little effort, we filled a barrel and sent it to Harper's Ferry.

L. B. W.

At the last session of the Corinth Q. M., held with the Second F. B. Church of Corinth, a service of the W. M. Society was held with gratifying results. The collection taken was for Chapel Hall.

The auxiliary of this church has lost a valuable member in the death of Mrs. Abbie Wormwood. Suitable resolutions were adopted by the members appreciative of her worth and example.

NEW YORK.

Mrs. Crowell reports a very good missionary society at West Bethany, organized a little more than seven years ago. It has a concert or public meeting quarterly, with a full house usually. About fifty dollars are received yearly, which goes to the Central Association.

Mrs. Van Wormer, Secretary, reports that a year since an auxiliary was organized at Phenix, that it now has twenty members with a good interest, and is hopeful for its future. It has sympathy with other workers in this cause.

Mrs. Brown, of Philadelphia, reports that the increase of their auxiliary during its year's progress to be from 16 to 36 with an income of forty dollars. There has been a Q. M. Society organized and there is felt to be ground for encouragement.

Mrs. A. R. Chaddock, of Attica, gives a very interesting programme of a meeting held some weeks since. The Helping Hands of this church are recently organized. She hopes to obtain a stereoptican with views illustrative of foreign scenes for their benefit. Any one having such will convey a favor by reporting to her.

OHIO.

The following report of the Ohio Yearly Meeting was received by the Home Secretary too late to become a part of the annual report. The symptoms of advancement in this district are encouraging. The Secretary, Miss Greeley writes: "I have just succeeded in getting a report from each church. The Blanchester Church has an organization, and they have collected \$3.50. Five subscribers for the *HELPER* are reported, but not the number of members in their organization. The Mainsville Church reports twenty-one members in the Mission Society. It has forwarded \$14.40 for missions. It has six subscribers for the *HELPER*. The Pleasant-Plain Church has sent seventy cents and has one subscriber to the *HELPER*. The Second Creek Church reports "no organization." The Beech Grove Church has no organization, but ten subscribers to the *HELPER*. This church thinks it will have a society next year.

The Clinton Avenue Church reports "no work" for missions this year, but will try and do something soon. From the Sugar Run, Silver Grove, and Pleasant Grove churches there is a similar report. The First-Wayne Church has no organization, but two subscribers. The full report, then, of the mission work in this Yearly Meeting since Jan. 1, 1880, is two societies, twenty-four subscribers to the *HELPER*, and contributions to the amount of 18.60. Nearly all the churches express an intention of doing more next year.

The November session of the Seneca and Huron Q. M. would not have been complete in interest had not the Woman's Mission Society of the Q. M. filled Saturday evening with a series of valuable things. The President, Mrs. Mary Eastman, conducted the exercises. Sister Huffman read the 13th chapter of 1st Cor., and led in prayer. The reports of the Secretary and Treasurer were presented, and then followed a Bible exercise participated in by several of the members. Miss Michener read an essay on "Our Mission Work," and Miss Jennie Miley read "The Silver Plate," and Sadie Michener recited the poem, "The Gospel Light."

Miss Cilley sent an excellent letter, which the President read.

The resignation of Mrs. Robinson as Treasurer was accepted, and the office filled by the election of Mrs. Kate McKibbon.

Several brothers gave encouraging words. A collection of \$5.00 was taken, and the benediction was pronounced by Father Dimm.

CAROLINE MICHENER, *Secretary.*

NOTES AND GLEANINGS.

Will you not renew your subscription for 1881 and get one new subscriber? You will thus help to increase the list to 5,000.

Which church shall stand first on the roll of honor in securing subscribers, and which in contributions to the work?

Circulating the **MISSIONARY HELPER** will be giving help to home missions, and a trifle of information on an important subject, but what is greatly desired at this time is a long list of cash subscribers for 1881.

The Mormons are working on their new temple. It is now twenty years since it was commenced, and \$4,000,000 have already been expended. The building is being constructed of Utah granite, and when finished will be the largest church-edifice in America. It will require \$28,000,000 to complete the temple.

It is said that Miss Yonge devoted the profits of her most famous novel, "The Heir of Redcliffe," to fit out a missionary ship, and \$10,000, the profits of her "Daisy Chain," to building a missionary church at Auckland, New Zealand.

MOODY AND SANKEY IN SYRIA.—These famous evangelists have not yet made a visit to Syria in person, but their influence is felt there. Moody's sermons have been translated into Arabic, and are very popular. In the Zahleh field, the teachers at all the out-stations have been supplied with a copy, and many are the little audiences that gather on Sundays and the evenings of the week to hear Moody's sermons read.

It is not so easy for music to reach the hearts of the people of Syria, but in some places the Sankey hymns may be heard every week, sung by a hundred voices at the Sunday School, and almost every day in the week, at the various evening meetings and in the homes of the Protestants.

A leaflet is being prepared for the use of those interested in the forming of Bands. It can be obtained of either of the Home or District Secretaries.

Children's Niche.

BEAUTIFUL THINGS.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like song of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest, and brave, and true,
Moment by moment, the long day through.

Beautiful feet are those that go
On kindly ministries, to and fro—
Down lowliest ways if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer,

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains few may gress.

—Littell's *Living Age*.

GOING TO PERSIA.

(*The members of the band are seated in groups, sewing, talking, etc., when two tardy ones, KATE and ANNIE, enter.*)

Kate.—O girls, we've some news for you! You remember Fanny Evart, who graduated at Vassar last year, and who has this winter been studying music and painting in New York?

Annie. (Interrupting.)—We met her as we were coming, this afternoon, and she told us she had just come home to get ready to go to Persia as a missionary. Isn't that the strangest news?

Carrie.—Nonsense, Annie; the idea of her giving up her beautiful home and leaving all her friends,—I can't believe it!

Kate.—You will believe it when you see her; and when we told her our band met this afternoon, she said she would come over and tell us all about it. Ah! here she comes.

Fanny.—Has Annie told you that I am going to Persia? I think she has, for you all look astonished, I see. You never thought such a high-flier as I would ever do missionary work,—did you?

Sarah.—Why, Fanny, I never supposed anything less than a life in Washington would satisfy your ambition!

Bertha.—O girls, just fancy Fanny Evart dressed in any thing but the latest style! think of her, surrounded by thirty

or forty uncouth little Nestorian children! Shall you teach them painting, Fan?

Emma. — I should think there were others that could go instead of you, — those that haven't any friends, nor so much to give up as you.

Fanny. — Why, girls, how can you talk so! Does the Bible say "Go, ye who are friendless and poor, ye who thereby make no sacrifices?" How many think you, would go? I feel that it is a glorious work, and though one of sacrifices, one of great recompense. I may be poorly fitted for the work, but I can give myself to Jesus, and be glad to do, in a feeble way, what otherwise might not be done at all.

Agnes. — I think Fanny is right; and, girls, this criticism of mission-power, that is often made in a depreciating tone, is cruelly unjust and untrue.

Minnie. — As a class, the missionaries are obliged to be, by the necessities of the case, men of training as well as heart. Let the doubtful attempt the attainment of sufficient Arabic or Indian learning to preach the gospel readily in the native dialects of Asia or Africa.

Sarah. (*Pointing out the route on a map.*) — If I were going to be a missionary, I wouldn't go to Persia. Do you know how long and tedious the journey is? For weeks tossed on the ocean and sea, then a journey of four weeks from Trebizon to Oroomiah, upon a camel's back, over mountains, through deserts, and across bridgeless rivers.

Bertha. — Persia, consequently, is so shut in that our missionaries there scarcely ever see American travelers. Now, when trips across the continent and around the world are not uncommon, our missionaries in China and Japan may hope to have their hearts cheered occasionally by the sight of some friend.

Emma. — The people, too, are perfectly uncivilized. Why, they live in mud huts, without any windows; eat with their fingers, sitting on the floor; and women are treated with no more kindness and consideration than cattle! Every form of iniquity prevails: lying is universal. The government of the country is despotic, — a coarse, degraded Shah ruling the people, with no desire to lift them from their wretched condition.

Fanny. — This is all true; but can nothing be done for these degraded ones? Much has already been accomplished, and a thousand-fold more may be. Do you know

that it is only forty years since the American Board sent a missionary to the Nestorians? Through the efforts of missionaries, the Scriptures have been translated, schools established, churches organized, and a native ministry trained, by which the gospel is now preached to the people, and, as a result, thousands have been converted.

Kate. — I never was so interested in missions as now, and it seems as if there never was so much accomplished. Papa was reading, only last evening, what progress Japan is making. Our missionaries are not only amply protected by government, which has adopted the Christian Sabbath, but it is now considering the question of giving all religions full liberty of worship. She is ready to jump, at one bound, from the fourteenth to the nineteenth century.

Annie. — No less than 40,000 children of the Fiji Islanders are now in Sunday-school, and thousands of the people are consistent Christians, yet it is but forty years since these people were cannibals.

Julia. — In Madagascar, the whole land is open to the missionaries, Idolatry is overthrown, and Christianity is proclaimed to be the religion of the people.

Bertha. — This missionary work always seemed to me incomprehensible; I never could get interested in the heathen, — never see how anything could be accomplished, — the field is so large and laborers so few. Why, if all the Christians of America would start out, and try and Christianize the heathen, I should feel that something could be done; but, now, only a few hundreds of missionaries to millions of people!

Agnes. — You remind me of the man I read of, the other day, who had twelve children, and wouldn't let any of them go to school till all were old enough; for then, he said, he could see that a great and rapid work was being accomplished.

Minnie. — Suppose Columbus had waited till all his countrymen were fired with his enthusiasm, and were ready to go with him, — when, think you, would our America have been discovered?

Fanny. — You forget that it is not intended that this work shall be done wholly and directly by missionaries sent by us. The converts made become preachers among their own people, and very faithful and efficient ones, too: and so we hope, at no very distant day, the work may be left wholly to natives.

Kate.—Nine-tenths of the work now being done in Burmah is in the hands of native preachers.

Annie.—In a school of Massachusetts there are now numbers of young men being educated and fitted for missionaries at the expense of their own government: isn't it wonderful!

Carrie. (Lazily.)—Well, I don't know but I am persuaded there is work to do, and somebody ought to do it: but I don't think I am quite ready to start for Persia or any other heathen land: are you, Mary? There is enough to do right here at home, seems to me.

Mary.—I think there is a great deal that we can do at home; but let us not be of the multitude who excuse themselves from helping on the work of foreign missions, because there is so much wickedness in our own land. There will always be those who *might* hear the gospel, but *will not*.

Minnie.—That's right, Mary; if there are millions of people in heathen darkness, who have not the gospel and know nothing of Christ and his salvation, are we not responsible if we do not go, or help send substitutes, to carry the glad news?

Agnes.—We must not diminish but increase our efforts, since new fields are being opened to us every year, and the cry, "Come over and help us," sounds louder and louder. Let us promise that we will, the coming year, do more than ever before.

Answer. (From all.)—We will.—*Good Times.*

A LARGE SUM.

It is a big sum of money that the young people of England give to missions. The total amount of contributions made by "juvenile associations" to the work of the Church Missionary Society, in the year 1879, was £4,886 9s. About \$25,000 to one society! We have the official report, and we find such sums as \$975, \$875, \$805, \$515, and so on, down to \$50 and \$30, put to the credit of single missionary bands. What do the young people of this country think of that? It rather beats anything that we do, doesn't it?

Perhaps some of you will say; I suppose their fathers and mothers gave them most of it; but no, the report says the greater part of this large sum was raised by the children themselves, from the sale of work. So you see your English cousins have a lively interest in the cause of missions.

—*The Christian Times.*

What do the heathen worship? Idols of silver and gold, the work of men's hands.

Describe them. They have mouths, but they *speak* not; *eyes* have they, but they *see* not; they have *ears*, but they *hear* not; *noses* have they, but they *smell* not; *feet* have they, but they *walk* not.

Who are like them? They that make them are like unto them. So is every one that trusteth in them.

CONTRIBUTIONS

RECEIVED BY THE

Free Baptist Woman's Missionary Society,

FROM OCT. 1, 1880, TO DEC. 1, 1880.

MAINE.

Auburn, Ch., sent to F. M. Treas. in 1879.....	7 37
Auburn, Aux., Court St. Church.	12 80
Augusta, Auxiliary, for support of Emeline, \$4.00, for Harper's Ferry, \$3.00.....	7 00
Biddeford, Miss Nellie M. Haines, for Miss Crawford's work....	5 00
East Parsonsfield, Aux., for F. M. Ellsworth, Q. M., Auxiliary, for support of "Carrie," zenana teacher.....	2 00
Farmington, Q. M.....	10 00
Lewiston, Pine Street Church, for support of Minnie Brackett, and towards L. M. of Mrs. A. C. Hogbin.....	10 09
Litchfield Plains, Auxiliary, for support of "Tipperie".....	8 00
North Berwick, First Church....	12 00
North Berwick, Mrs. V. G. Ramsey, for working capital, \$10.00, and to const. herself L. M.....	5 10
Rockland, "A friend of Missions," for working capital, \$10.00, and for H. M. and F. M., \$5.00 each.....	20 00
Rockland, Auxiliary, for native teacher.....	12 00
Saco, Aux., for native teacher with Mrs. J. L. Phillips....	10 00
Sangerville, 1st Church, \$1.00 each, for H. M. and F. M....	2 00
West Bowdoin, for support of zenana teacher.....	14 00
West Bowdoin, Mite Gatherers, for Miss I. Phillips' salary..	5 00
West Buxton, Auxiliary.....	4 00

\$166 36

NEW HAMPSHIRE.

Alton, Mrs. Lucy Y. Thompson, \$1.00 each, H. M. and F. M. Belmont, Church, sent to F. M. Treas., in 1880.....	2 00
Dover, Auxiliary, Wash. St. Ch.	1 00
Dover, Pearl Seekers, do, 1-2 each H. M. and F. M. and to const. Mrs. F. K. Chase L. M.....	50
Dover, Miss S. O. Blake, for Chapel Hall.....	20 00
Laconia, Mrs. R. J. Haywood, for Harper's Ferry.....	5 00
Laconia, Mrs. J. T. Weeks, Centennial Offering for Chapel Hall.....	1 05
New Hampton, Auxiliary.....	10 00
	10 00
	\$49 55

VERMONT.

Corinth, Collection at Q. M. for Chapel Hall.....	3 50
East Orange, Auxiliary, for Chapel Hall.....	3 00
East Orange, A Friend, do.....	10 00
East Willimstown, Auxiliary....	2 00
South Strafford, Denominational, working capital, \$25.00; Chapel Hall \$5.00.....	30 00
South Strafford, Auxiliary, for Chapel Hall.....	6 00
Starksboro', Mrs. Vina D. Burgin, for Chapel Hall.....	10 00
West Topsham, Auxiliary, \$0.22; Lillie V. Wilder, \$0.25; Minnie Allen, \$0.53; of this \$5.00 for H. M. and \$5.00 to finish L. M. of Miss Ford....	10 00
	\$74 50

MASSACHUSETTS.

Lowell, Collections at First Baptist Church, \$12.00 for native teacher.....	26 11
Lynn, A. L. Bedell, \$2.50; O. V. Bedell, \$2.50; M. F. Bedell, \$1.00 for F. M.....	6 00
	<u>\$32 11</u>

RHODE ISLAND.

Auburn, Church, for Miss H. Phillips' salary and work.....	5 00
Blackstone, Auxiliary, for Miss H. Phillips' salary and work.....	5 00
Carolina, Mrs. W. H. Waldron, Centennial Offering for Chapel Hall.....	10 00
Carolina, First Baptist Church Collection, Centennial Offering, for Chapel Hall.....	6 00
Centredale, Collection at Missionary Convention, for Miss H. Phillips' salary and work.....	4 36
Farnumsville, Church, for Miss H. Phillips' salary and work.....	5 00
Greenville, Auxiliary, for Miss H. Phillips' salary and work.....	10 00
North Scituate, Church, for Miss H. Phillips' salary and work.....	5 50
Olneyville, Auxiliary, for Miss H. Phillips' salary and work.....	15 00
Providence, Greenwich St., Auxiliary, for Miss H. Phillips' salary and work.....	6 25
Providence, Park St., Auxiliary, for Miss H. Phillips' salary and work.....	6 25
Providence, Park St. Aux., for salary of Miss Franklin.....	3 75
Providence, Pond St., Auxiliary, for Miss H. Phillips' salary and work.....	2 00
Providence, Roger Williams, Auxiliary, for Miss H. Phillips' salary and work.....	18 75
Pascoag, Auxiliary, for Miss H. Phillips' salary and work.....	12 50
Tiverton, Church, for Miss H. Phillips' salary and work.....	10 00
	<u>\$125 36</u>

NEW YORK.

Hamlet, Mrs. C. B. Peckham, for Chapel Hall.....	2 00
	<u>\$2 00</u>

OHIO.

Brunswick, Mrs. H. Wyman, for Chapel Hall.....	1 00
Rio Grande, Collection at First Baptist Church, \$2.73 H. M. and \$4.97 F. M.....	7 70
	<u>\$8 70</u>

DOVER, N. H.

MICHIGAN.

Coldwater, Miss L. A. Mains, for Chapel Hall.....	1 00
Montague, Mrs. J. A. Keyes, working capital, \$7.00; Miss Ida Phillips' salary, \$3.75.....	10 75
Montague, J. N. Potter, for working capital.....	1 00

\$12 75

WISCONSIN.

Rolling Prairie, Ladies of Church, for Myrtle Hall.....	5 00
Stewart, Mrs. O. H. True, for Chapel Hall.....	1 00
Stoughton, Mrs. J. B. Gidney, for Chapel Hall.....	1 00

\$7 00

MINNESOTA.

Minneapolis, Auxiliary, for F. M. \$5.00; Chapel Hall, \$3.75, balance of L. M. of Mrs. A. A. Smith.....	8 75
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\$8 75

WEST VIRGINIA.

Harper's Ferry, Mrs. N. C. Brackett, Miss L. E. Brackett, each \$10.00 for Chapel Hall	20 00
	<u>\$20 00</u>

MISSOURI.

Keytesville, Mrs. M. H. Hunter, \$5.00 H. M., \$5.00 F. M., and \$5.00 for Miss Phillips' ragged school.....	15 00
	<u>\$15 00</u>

\$15 00

COLORADO.

Colorado Springs, Mrs. L. M. Taylor, for F. M.....	30
	<u>\$ 30</u>

\$ 30

NOVA SCOTIA.

F. B. Woman's Miss. Society, for native teacher with Mrs. Burkholder.....	25 00
	<u>\$25 00</u>

\$25 00

MISCELLANEOUS.

A Friend of Missions, for Chapel Hall.....	10 00
	<u>\$10 00</u>
Total,	<u>\$557 38</u>

LAURA A. DEMERITTE, *Treasurer.*